

Millennial Star



POETRY

THERE WAS ONE.

The way was dark, but there was one who cared,
Whose cheering word and never-failing love
Could pierce the dark, and find the stars above.
The task was great, but there was one who dared
To take me by the hand and face the sun,
The path was stony and the hill was high,
But there was one who prodded me to try,
Who stood beside me till the goal was won.

And now I stand atop the towering peak,
The heights are glorious and their vistas send
The challenge of a greater goal to seek.
I feel new confidence and courage blend
Within my heart. I, who was once so weak,
No longer fear to climb. I have a friend.

—Mabel Jones Gabbott.

THOUGHT FOR THE WEEK:

Well-arranged time is the surest mark of a
well-arranged mind.

—Pitman.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

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And all they who suffer persecution for my name, and endure in faith, though they are called to lay down their lives for my sake, yet shall they partake of all this glory.

Doctrine and Covenants 101: 35.

★

THE ROAD TO HOME HAPPINESS LIES OVER SMALL STEPPING-STONES. SLIGHT CIRCUMSTANCES ARE THE STUMBLING-BLOCKS OF FAMILIES. THE PRICK OF A PIN, SAYS THE PROVERB, IS ENOUGH TO MAKE AN EMPIRE INSIPID. THE TENDERER THE FEELINGS, THE PAINFULLER THE WOUND. A COLD, UNKIND WORD CHECKS AND WITHERS THE BLOSSOM OF THE DEAREST LOVE, AS THE MOST DELICATE RINGS OF THE VINE ARE TROUBLED BY THE FAINTEST BREEZE. THE MISERY OF A LIFE IS BORN OF A CHANCE OBSERVATION. IF THE TRUE HISTORY OF QUARRELS, PUBLIC AND PRIVATE, WERE HONESTLY WRITTEN, IT WOULD BE SILENCED WITH AN UPROAR OF DERISION—Jesse.

★

THIS WEEK'S COVER

Monument erected to the memory of the "Mormon Battalion" of 1846-7. It was unveiled in May, 1927, in the capitol grounds, Salt Lake City and is the work of Gilbert Riswold. (See following pages.)

"Mormon Battalion" Again

CHURCH history students will be familiar with the incident of the "Mormon Battalion" in the long series of trials and tribulations which were the lot of the Saints of Nauvoo. As early as 1842 the Prophet Joseph Smith had prophesied that they would be driven from Nauvoo, The Beautiful, and would yet find a home in the Rocky Mountains—then unknown territory. The story of the eventful exodus and the long weary trek across the plains, eulogised, painted and pictured, is now an historical fact in the story of the colonisation of western America. Because we are of that same faith, because we have, in some small part, at times suffered a little persecution for the sake of our much deprecated creed, we have an indelible picture of that great flight to freedom deeply etched on our minds.

Yet think, for a moment, of taking 500 of the able bodied men of that weary and scarred group, and sending them to serve in fighting for the country whose government had allowed the deliberate and malevolent persecution of a harmless, peaceful band of righteous living folk. Dark thoughts were in the minds of many of the suffering wives and children of these men and they remembered with anguish their treatment in Missouri and the Martyrdom of their beloved Prophet. With far-sighted vision, Brigham Young stated: "We want to conform to the requisition made upon us. We must raise the Battalion. I say it is right; and who cares for sacrificing our comfort for a few years."

So, on the 16th July, 1846, 549 men commenced a two-thousand mile march across dusty plains and dreary deserts, from Missouri to the Pacific Ocean, braving many dangers and hardships until they reached California on January 29th, 1847. A song, written by Levi W. Hancock, musician and poet of the camp, portrays for us some of the incidents of that march:

"And when an ox is like to die,
The whole camp halts and we lay by;
The greedy wolves and buzzards stay,
Expecting rations for the day.
"Our hardships reach their rough extremes,
When valiant men are roped with teams,
Hour after hour, and day after day,
To wear our strength and lives away."

Yet hopefully came the refrain:

"How hard to starve and wear us out,
Upon this sandy, desert route."

General Kearny, famous campaigner of the Mexican War, said of them: "Bonaparte crossed the Alps, but these men have crossed a continent!"

Today we read in the "Improvement Era":

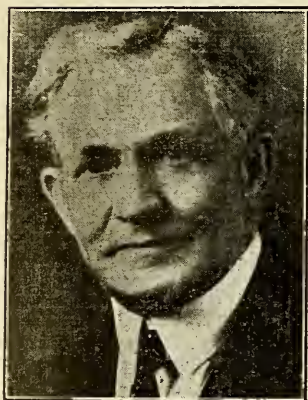
The "Mormon Battalion" is again in the service of its country. This time in the United States Marines. The decision to enlist an entire battalion of three platoons, or one hundred and eighty-nine men, came after Major C. D. Silard had become acquainted with the outstanding character of Mormon youth. He said: "Many members of the Church are now in the Marine Corps and almost without exception they have stood out in training in active duty accomplishments. We believe that this is particularly due to the discipline of Mormon families which makes it easier for these boys to adapt themselves."

Here is the speech delivered by President David O. McKay, of the First Presidency of the Church, to this new battalion, given from the steps of the Utah State Capitol.—EDITOR.

To The Modern "Mormon Battalion"

From the Liahona

By PRESIDENT DAVID O. MCKAY



David O. McKay

I CONGRATULATE you enlisted men, prospective United States Marines, upon your having enlisted voluntarily in this designated "Mormon Battalion." You will all be companions during the eight weeks' training course at San Diego. Let us hope some of you may remain together throughout active service. This war is neither of your nor of our making; but now that we are in it, we will follow the advice of Polonius:

"Beware of entrance to a quarrel; but being in,
Bear't that th' opposed may beware of
of thee."

It is well for us to keep in mind (1) the things against which we are fighting; and, (2) the ideals for which we have our ALL on the altar.

This war had an evil origin. True, its roots may be found in resentment at the terms of the Versailles Treaty. People were exasperated over the miseries of war, over financial exploitations that followed inflation in Germany and of the threats of Communism, but the real causes lie in the violation of honour and integrity, and in a desire to dominate and to make powerful a supposedly super race.

About four years ago, Mr. Chamberlain, then the Prime Minister of England, returned from Munich with the assurance of "peace in our time!"

When, later, Adolph Hitler invaded Czechoslovakia, the Prime Minister decried the act as a promise wilfully broken.

The invasion of Czechoslovakia, and the subsequent subjugation of other countries in Europe were the results of hate, distrust, political chicanery, ambition for wealth, power and domination.

On December 7th, 1941, at 1.45 p.m., Secretary of State Cordell Hull had an appointment with Japanese Ambassador Kichisaburo Nomura, and Japanese special envoy Saburo Kuru. The Japanese envoys did not arrive until 2.5 p.m. It was during that twenty-minute wait that the Secretary of State learned from a message rushed from the White House that Japanese planes were bombing Pearl Harbour, Honolulu.

The Japanese diplomats entered the Secretary's office at 2.20 p.m., and handed Mr. Hull the Japanese Government's awaited reply to his note. It was full of accusations against the United States Government for allegedly scheming to extend the war, for obstructing peace, etc. While those

envoys stood talking of peace, Japanese bombers were ruthlessly shedding some of the best blood in the United States Navy—and that, too, before a declaration of war!

It is reported that Secretary Hull is a patient man, slow to wrath, but as the hypocrisy of it all burst upon him, he told Admiral Nomura and Kurusu that in his forty years' experience as a diplomat he had never seen a document that contained so many misrepresentations, that their Government's note was the "damndest bunch of lies he had ever heard." During the two weeks of peace talks in Washington, headed by special envoy Kurusu, the Japanese War Department had already ordered ships and airplane carriers to plunge through the Pacific for a surprise attack upon the United States.

I refer to this incident merely to make the point that the American-Japanese War that burst upon the world on 7th December, 1941, had its origin in deceit and treachery.

Another point to show that this war was conceived in iniquity is this: The basic ideals of Hitlerism are opposed to the fundamentals of Christianity. In a circulated memorandum on Naziism and Christianity, Walter Rudolf Bormann says: "National Socialism and Christianity are irreconcilable concepts." And listen to Hitler:

"My teaching is hard. Weakness has to be knocked out of them (referring to the youth). In my Ordensburgen a youth will grow up before which the world will shrink back. A violently active, dominating, intrepid, brutal youth—that is what I am after! Youth must be all those things. It must be indifferent to pain. There must be no weakness or tenderness in it. I want to see once more in its eyes the gleam of pride and independence of the beast of prey. Strong and handsome must my young men be. I will have them fully trained in all physical exercises. I intend to have an athletic youth—that is the first and the chief thing. In this way I shall eradicate the thousands of years of human domestication. Then I shall have in front of me the pure and noble natural material. With that I can create the new order.

"Everything must be within the State, nothing against the State, nothing outside the State."

These and other basic evil ideals led to the subjugation and slaughter of the Poles, to the murders that are now being committed in Czechoslovakia, to the starvation of millions of innocent women and children. The "Slaughter of the Innocence" by old King Herod is a nursery rhyme compared with the slaughtering of the innocent being carried on now by the ruthless Nazis and Fascists in Europe.

Soldiers, you have enlisted for a War on Wickedness, and its roots find sustenance in exhalations from Hades.

WHAT WE ARE FIGHTING FOR

The doctrine of freedom upon which the Government of the United States is founded is interwoven with belief in God and the principles of Christianity. When we fight for freedom of speech, the right to worship, we fight for the preservation of the very soul of America. Lose that soul and we lose our liberty. Contrary to the totalitarian ideal that the individual exists for the State, the doctrine of freedom declares that "everything must be within humanity, nothing against humanity, nothing outside of humanity." Therefore, as against the tyranny and despotism of Totalitarianism and Dictatorships, let us willingly and heroically defend the

Constitution of this land that guarantees to every citizen of the republic, life, liberty, and the pursuit of happiness, and favours the divine pronouncement that the souls of men are precious in the sight of God.

This is an age when we need men of courage to defend the virtues that spring from the eternal source of Truth, as leaves and fruit upon a living tree. Some of these we name honour, fair dealing, sacredness of a contract, whether between persons, cities, states, or nations—temperance, loyalty, reverence. Springing from the source of evil are lying, thieving, confiscation of property, subjugation of unoffending nations—miserable spawn that are born in hell itself.

You men have been accepted as a unit for training, because you cherish in common high ideals. You believe in the elevation, not the degradation of humanity. You have been taught that acts of stealing, or greed, lying, and adultery, are abhorrent no matter under what guise they may be committed either by individuals or nations. You believe in the brotherhood, not the conquest of man. A brotherhood that involves confidence in your brother, not suspicion and hatred. It involves truthful dealings, not chicanery and fraud.

The Government of the United States is in duty bound to protect itself from the hellish legions that now overrun the world. As I said on another occasion: Even though we sense the hellish origin of war, even though we feel confident that war will never end war, yet under existing conditions we find ourselves as a body committed to combat this evil thing. With other loyal citizens we serve our country as bearers of arms rather than to stand aloof to enjoy a freedom for which others have fought and died.

As you enlist to serve the Cause of Righteousness, do so in the spirit of reverence that characterized the immortal Lincoln:

"I cannot but know, what you all know . . . that there has fallen upon me a task such as did not rest upon the father of his country. And so feeling, I cannot but turn and look for the support without which it will be impossible for me to perform that great task. I turn then, and look to the American people, and to that God who has never forsaken them."

Be prayerful: keep morally clean. You will add to the dignity of the Marines not by indulgences but by restraint in vulgarity, intemperance, and immorality. For the happiness and health of your future companions in home-building, for your loved ones who trust you, for your strength of manhood and peace of mind, keep yourselves unpolluted.

✓ "You ought to be fine for the sake of the friends who think you are fine. If others have faith in you, doubly you're bound to stick to the line. It's not only on you that dishonour descends: You can't hurt yourself without hurting your friends."

"You ought to be true for the sake of the folks who believe you are true. You never should stoop to a deed that your friends think you wouldn't do. If you're false to yourself, be the blemish but small. You have injured your friends; you've been false to them all."

"For friendship, my boy, is a bond between men that is founded on truth; It believes in the best of the ones that it loves whether old man or youth; And the stern rule it lays down for me and for you Is to be what our friends think we are, through and through."

May the Lord bless and guide you as you go to serve your loved ones, your Church, your Country, and your God!

Bible Quotations In The Book Of Mormon

By ELDER E. CECIL MCGAVIN

Author of "Mormonism and Masonry" and "Cumorah's Gold Bible."

ONE of the problems that all critics have called to our attention is the practice of the Nephite prophets quoting from the Bible. It has been said by certain opponents that these quotations were taken word for word from the Bible. We must correct this false impression.

Certain scholars have suggested the probability that while translating the Book of Mormon, Joseph Smith kept the open Bible beside him and copied from the corresponding text in the King James Version unless there was to be a definite and drastic change to be made in the sacred text. This would explain the presence in the Book of Mormon of the vocabulary of the scholars of 1611.

The Nephite Record quotes 433 verses from Isaiah, yet 234 of these are changed in some noticeable respect. In other words, 54 per cent of the quotations from Isaiah are not in the "exact language of the Bible." In these verses 48 per cent of the italicized words are changed, thus proving that Joseph Smith did not incorporate the full text from the Bible and that he was guided by a more ancient text.

PART XII OF "A MARVELLOUS WORK AND A WONDER"

Let us consider a few of the many changes in these sections which are said to be verbatim quotations:

In Isaiah 2:9 we read: "And the mean man boweth down, and the great man humbleth himself: therefore forgive them not."

This philosophy contradicts the whole spirit of the Christian religion. The Book of Mormon gives meaning and logic to this verse in this manner: "And the mean man boweth not down, and the great man humbleth not himself, therefore forgive him not."

The next verse in Isaiah reads: "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty." The Book of Mormon gives this clear meaning to the mysterious text: "O ye wicked ones, enter into the rock, and hide thee in the dust, for the fear of the Lord and the glory of his majesty shall smite thee."

It is a serious misrepresentation to say that the New Testament quotations in the book were taken verbatim from the text without attempting to change them to meet the special conditions and customs of the Nephites. No imposter would have been shrewd enough to have done this as it is so appropriately done in the Book of Mormon. At this point the hand of the deceiver would have been manifested, perhaps more than any other place in the volume.

The Book of Mormon quotes lengthy sections from the Saviour's Sermon on the Mount, or to be more truthful, the resurrected Lord gave to the Nephites the same sermon He

had given on the mount to the Jews. This masterful oration has become the bulwark of Christianity. Surely no deceiver would attempt to improve upon it, yet the Book of Mormon makes many changes in this great classic, every one of which is in the interest of the provincial and local customs of the Nephites.

In speaking to the Nephites the Saviour used the same text that is found in the fifth chapter of Matthew, comprising forty-five verses, thirty of which are different from the text of the King James Version. Thirty-four verses are quoted from the sixth chapter of Matthew, 44 per cent of them being different, while 37 per cent of the material comparable to the seventh chapter of Matthew is changed. These changes are so striking that one is obliged to agree that this material was translated from an ancient text.

The Revised Version which issued from the press in 1885, though based upon a different text entirely to that which the scholars in the time of King James I used, does not make nearly as many alterations in the text as does the Book of Mormon. In the New Testament alone the version of 1885 differs from that of 1611 in 36,191 instances, yet the Book of Mormon introduces more changes than the version of 1885 does in the material it is said to quote from the Bible.

Furthermore, the nature of the changes is more significant than their number. The New Testament mentions many practices, institutions and rituals that were not in existence at the time the Nephites left Jerusalem, about 600 years before the birth of Christ. Since these were not later developed by the Nephites it would have been sheer folly to have repeated the Sermon on the Mount exactly as it was given to the Jews. Let us be specific:

To the Jews the Lord said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

The Nephites did not have a cult of scribes nor a religious party comparable to the Pharisees. If these names had appeared in the records of the Nephites it would certainly have aroused suspicion. The corresponding verse in the Master's discourse to the Nephites simply said, "Except ye shall keep my commandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven."—Matthew 5: 20; III Nephi 12: 20.

The next verse in Matthew's text bears sufficient evidence to convince any unprejudiced mind that the Book of Mormon is a divine book. To the Jews the Lord is represented as saying:

"But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; . . ."—Matthew 5: 22.

In the Book of Mormon the words "without a cause" are absent from the text. The value of this omission is enhanced when we learn that these two words are absent from all the earliest manuscripts of the New Testament. Scholars are agreed that these three words take away the spirit of Christ from the text. He made no apologies, no allowances.

The Latter-Day Saints' "Millennial Star"

THURSDAY, OCTOBER 8, 1942

EDITORIAL

Welcome, Brothers-In-Arms From U.S.A.!

IT is our pleasure and joy to welcome to the shores of this land and into our midst a great army of American soldiers, sailors, airmen and Red Cross workers, and to take to our hearts of that host those who are our fellow members—our Brothers and Sisters in the Church. To them all we extend a hand of brotherly and sisterly friendship, greeting and love.

When the war began so unexpectedly, so treacherously conceived by our enemies, we offered, hat in hand, to settle the differences by peaceful means, but the evil intentions and ambitions had the upper hand. We suffered great reverses, disappointments and losses, having no adequate means of protection against ruthless aggression. Our allies were all overcome. The day came when we stood alone to face the insatiable greed of our enemy. Instinctively, naturally, we looked toward America, that great democracy of free men—our kinsmen and people of the same language, ideals and principles—to come to our aid to safeguard our common freedom, rights and heritage. We had to wait, and in the meantime suffer, for our wounds.

Today we find in our midst the sons of our forefathers, who manifest hereditary tendencies and characteristics of courage, fearlessness, tenacity and firmness of purpose to battle against heaviest odds, come what may. These men and women of the United States' Army are here with us, filling the highways and lanes of our small Island, infusing cheer, hope and optimism. This land of liberty, of fair play and justice has not been neglected. First came to our aid the men and women of our Dominions, and how splendidly, and with what courage and readiness have they given of their all in our common struggle against our evil foe. And now our great American ally. United as one, standing shoulder to shoulder, we shall battle until all despotism, cruelty and oppression are done away with.

And so out of that great American Army there have come to our Mission Headquarters, to our Branches and the humble homes of the Saints, our Brothers- and Sisters-in-arms. We welcome you most heartily, we share with you the love of the

Restored Gospel. We will try to make your sojourn with us happy, banish your loneliness and help you adjust yourselves to the new conditions of life and service in our land.

Some of these fine young men have already made themselves at home with our members. One of them has written to say: "I have been invited to stay with many Saints. I hope to find time to enjoy the hospitality and keen desire to make me happy and comfortable." The impression one gains of these boys is most encouraging and uplifting: bright, resourceful, most courteous, they come without hesitation into our very sanctums of home life and activities, and without exception they have endeared themselves to us. Some of these boys are ex-Missionaries, who, not so long ago, laboured in our midst as soldiers of the Lord. Oh, how happy are we to meet them!

At our recent Missionary Conference held in Birmingham, two of our soldiers—ex-Missionaries—were present. The memories of this Conference will ever live in our minds and hearts. On that occasion we were blessed spiritually to a degree incomparable with the experiences of most of us. One of these ex-Missionaries, holding the army rank of captain, laboured in the same town ten years ago. Another laboured in Scotland and other parts of the country. They bore their testimonies, they recounted their Missionary experiences. How thrilled we were to share their testimonies, their spirit, their smiles, and, at the end of the service, their tears.

As we have had so much joy to welcome our Canadian, Australian, New Zealand and other brethren from abroad, so we welcome our American brothers-in-arms and hope they will take away with them the cherished, happy memories of our association with them. They will find our homes ever open to them, our places of worship ever ready to have them share with us the spirit and testimony of our Faith. Their presence will be an additional encouragement to us and inspiration to our efforts and struggles to keep the Branches of the British Mission going.

This Island is a fortress filled with men and women of courage, faith, unruffled determination and fortitude, but within this fortress there live Latter-day Saints, children of Israel, gathered anew in this last dispensation of the Fulness of Times to bring to pass the purposes and designs of the Almighty God—these children of the Covenant are manning the ramparts of the fort within the Church. They help to sustain the work of the British Mission in the Branches, Districts and at Headquarters. Brothers-in-arms, your coming into our midst will strengthen us spiritually and morally, and the day shall come when we shall see the end of this gigantic struggle, having overcome our common foe, having subdued his rapacity and dispersed his hordes of craven slaves.

A. A. Anderson

It seems more like the spirit of the Master to emphasize the fact that he who "is angry with his brother shall be in danger of the judgment."

Authorities are convinced that since these words were not a part of the original sermon, they were added by a person, years later, in an effort to soften this harsh, severe statement. Such conservative translations as the Revised Version in 1885 and the Douay Version omit these words because they were not a part of the original text.

If Joseph Smith had been merely copying from the Bible he surely would have copied these words also. Their absence from the Book of Mormon is strong evidence that it is based upon a text more ancient than the Greek text of Erasmus from which the King James Version was translated.

The words, "the uttermost farthing," become "uttermost senine" in the Book of Mormon. The command to pluck out the sinful eye and cut off the offending hand was not repeated to the Nephites. No people have developed such an exaggerated manner of speech as the Jews had done at the time of Christ. Though this Hebrew trait is present in the early part of the Book of Mormon, it was so uncommon with the Nephites that they could not have caught the full significance of these words. It was not in keeping with Nephite practices to make such exaggerated statements, though to the Jews it became a dynamic and easily-understood figure of speech.

When the early translations of the Bible began to appear in England, the friar Buckingham objected to them on the grounds that when the peasants read this text they would accept it literally and half the people in the realm would be without one eye or one hand, and that the health of all the people would be injured because the bakers would use only a little leaven in the bread.

The Nephites, unaccustomed to Jewish customs in the days of Jesus, might have raised similar objections to this statement.

The command not to swear by Jerusalem is omitted from the Nephite scriptures. They took solemn oaths and the biblical practice of swearing was popular with them, but a command not to swear by Jerusalem was certainly unnecessary since such a thing was more foreign to their minds than it was distant by space.

In addition to such omissions as the ones mentioned, there are many improvements in this famous sermon, such as the following: The Bible extends a promise to those who hunger and thirst after righteousness, that they shall be filled. The Book of Mormon declares that they shall be filled "with the Holy Ghost." In the Bible the kingdom of heaven is promised to the poor in spirit, whereas the Book of Mormon restricts it to the "poor in spirit who come unto me."

It must be remembered that the unschooled translator, Joseph Smith, spent only about 90 days in the laborious task of translating this extensive record. In that length of time he could not have thought out the well planned changes that

(Continued on page 656)

L.D.S. Pen Friendship League



WELCOME, Brothers in Arms! Into the Pen Friendship League, we welcome with open arms our fellow members from across the water — Soldiers, Sailors and Airmen, and Sisters of the Red Cross of America. We extend to them a hand of Fellowship and true brotherly spirit and hope they will find here true friendship, fellowship and fraternity.

Our hearts rejoice because of your presence in our midst, and we wish to do all we possibly can to make your stay here congenial and happy.

Our Pen Friendship page will endeavour to help you in banishing your loneliness and homesickness. Our Brothers and Sisters will write to

you and we hope you will write to them.

L.D.S. Friends of the British Mission join us in all sincerity of heart and mind, to welcome our Brothers from overseas, from America. Be sure to write to them and invite them to share with you the services in our Church, your home life, and your leisure time.

Here is a list of some of them, more will follow:

Lt. Van Tussenbroek,
Hdq. SOS Q.M.,
A.P.O. 871, U.S. Army.

Pte. Charles Price,
Hg & Hg 325th Serv. J.P.,
A.P.O. 875, U.S. Army.

Cpl. Ephraim Kimmel,
Ser. No. 39180056,
831st Engrs. B.N. (AVN.),
A.P.O. 517, U.S. Army.

Cpl. G. H Cannon, 39680959,
49th Fighter Sqdn.,
A.P.O. 874, U.S. Army.

Cpl. Lorin Simper,
Hg & Hg Sdn.,
8th Comber Command,
A.P.O. 887, U.S. Army.

Sgt. Walden W. Johnson,
307th Sqdn., 31st Fighter Group,
A.P.O. 505, c/o Paymaster,
U.S. Army.

Cpl. William S. Murdock,
Co "B" 833rd Engr. Bn Avn,
A.P.O. 644, U.S. Army.

Lt. W. T. Steward, O. 734654,
329th Sqdn., 93rd Bomber Group,
A.P.O. 875, U.S. Army.

Pte. Golden R. Stettler,
ASN 39025883,
A.P.O. 510, U.S. Forces.

2nd Lt. Robert C. Hopkins, S.C.,
Electronics Training Group,
First Base Post Office, U.S. Army.

Wendell B. Anderson,
1st Lt. Air Corps,
Force Headquarters, Air Section,
A.P.O. 887, U.S. Army.

Cpl. Nephi H. Duersch,
Co "C" 814, Engs Bn (Avn) Sep.,
A.P.O. 517, U.S. Army.

Miss Eileen Tyler,
American Red Cross,
Cheltenham, Gloucester, England.

—A. K. A.

Movements Of Missionaries

ARRIVALS AND ASSIGNMENTS.

Sister Doris M. Allison of the Liverpool Branch was set apart by Elder James R. Cunningham on the 13th September, 1942, and assigned to labour in the Leeds District.

Sister Mabel Brierly Fitton of the Oldham Branch was set apart by Elder Norman Dunn on the 13th September, 1942, and assigned to labour in the Leeds District.

Sister Lilian Foster of the South Shields Branch was set apart by Elder Kenneth C. Chatwin on the 13th September, 1942, and assigned to labour in the Scottish District.

Sister Myrtle Sayer Foster of the South Shields Branch was set apart by President A. K. Anastasiou on the 13th September, 1942, and assigned to labour in the Scottish District.

Sister Alice Annie Wild of the Eastwood Branch was set apart by President A. K. Anastasiou on the 14th September, 1942, and assigned to labour in the Norwich District.

Sister Lucy Ripley of the Batley Branch, Leeds District, was set apart as a Full Time Missionary by President George H. Bailey on the 20th September, 1942, and assigned to labour in the Hull District.

Sister Martha Smith of the Sheffield Branch was set apart by President A. K. Anastasiou on the 20th September, 1942, and assigned to labour in the Liverpool District.

Sister Ada Bellamy of the Sheffield Branch was set apart by President A. K. Anastasiou on the 28th September, 1942, and assigned to labour in the Liverpool District.

TRANSFERS.

Sister Gladys M. Griffith was transferred from the Hull to the Norwich District on the 14th September, 1942.

Sister Grace E. Gent was transferred from the Mission Office to the Leeds District on the 26th September, 1942.

Sister Mabel Fitton was transferred from the Leeds to the Hull District on the 26th September, 1942.

RELEASES.

Sister Rose E. Fletcher was honourably released on the 16th September, 1942, to return to her home in Stroud. Her short term Mission has been spent in the Birmingham and Scottish Districts.

Sister Joyce K. McCormick was honourably released on the 16th September, 1942, after having fulfilled a six months' Mission in the Scottish District. She has returned to her home in Hanham, Bristol.

Elder George A. H. Evans was honourably released on the 14th September, 1942, the last four months of his short term Mission was spent in the Mission Office.

Arm Of Fellowship Needed To Combat Forces of Evil

By ELDER ELVON W. ORME

President, Australian Mission

MANY times I have seen a whole garden droop and die for the want of rain, and I have often wondered why when at last the rain came it could not restore the bloom again. How often our friends, like the garden, have needed us and cried in vain, and then like the rain when at last we came it was too late to restore and mend the friendship. Friends are like old fences, they need repairing often. To members of the Church, we give this special message to keep repairing friendship.

Remember the words of King Benjamin, "When ye are in the service of your fellow men, know ye not that ye are also in the service of your God?" Especially in this time of trouble, in this time when there are more people starving for love and affection and friendship than there are people starving for bread, extend the arm of fellowship to all of our old friends within the Church. Those, who for some reason do not attend services regularly, extend to them friendship and love.

Our Heavenly Father once called a great man named Abraham, "The Friend of God," and to members of the Church in this day the Saviour referred to all who had gone into the waters of baptism and received the gift of the Holy Ghost, "ye are my friends." Brethren and Sisters, with the absence of full time Missionaries from Zion, a great responsibility is resting on our shoulders. Be kind, be loving, be thoughtful to those . . . whom Jesus has said, "ye are my friends."

Further He has said, "Wo unto them by whom offences come." Think on this and act accordingly. "Freely ye have received, freely give" . . . and above all, when ye become lax in our ways, of friends, of our brethren and sisters in the Church, remember that the Lord has sanctified His Church as a place of refuge for all who are weary and heavy laden. Join hands all of you, who have entered the waters of baptism, and be truly sons and daughters of Israel, whose children you are, and Israel means "soldiers of God," and to be a soldier is to be a protector. . . . Protect your brothers and your sisters against the forces of evil, against the forces of loneliness, and friendlessness, and heartbreak.

SHIP LAUNCHED 38 DAYS FROM START

WILMINGTON, August 18th.—(U.P.)—The California Shipbuilding Corporation today claimed a new record in Liberty ship construction with launching of the "Brigham Young" 38 days after her keel was laid. Mrs. Emma Lucy Gates Bowen of Salt Lake City, granddaughter of Brigham Young, christened the ship at ceremonies here yesterday.

District Activities

Birmingham

As a grand finale to its Summer programme of activity, Sparkbrook Branch M.I.A. held a Grand Harvest Ball. Music was provided by Brothers Melvin W. Dunn and George Craig on the piano and drums, who were relieved by Miss Evelyn Hingley and Brother Roland F. Collins. A thoroughly good time was had by all in the approved M.I.A. cultural style. Thirty people attended, including Handsworth members and friends.

Sparkbrook Branch M.I.A. held its Opening Social and Dance on Saturday, September 19th. Dancing was under the direction of Elder Harry Dyson, and fifty people enjoyed a splendid evening's entertainment, which included guitar solos by Elder John Perry and a friend, and a vocal solo by Miss Evelyn Hingley. Music for dancing was furnished by a combination of piano, guitar and drums.

Due to the extension of M.I.A. work in the Birmingham District, and organisations being effected in Kingstanding and Northfield, re-organisation has been necessary in the Sparkbrook Branch. A conjoint Presidency has now been formed consisting of Brother Frederick Webb as President, Brother Harry Dyson as First Counsellor, Sister Brenda Heath as Second Counsellor, and Eugenie St. J. Yates as Secretary.

Hull

A baptismal service was held in Hull Chapel on September 6th, 1942. Allan Frederick Smith was baptised by Branch President Bernard Hall and confirmed by District President Eric Thorp. Brother Smith is the husband of Sister Joyce M. Smith.

Leeds

St. David's Ruins, Bingley, Yorkshire, was the place chosen for an outing of the Bradford M.I.A. on September 11th, 1942. Miss Edith Russell gave a lecture on the "History of the Ruins." Twenty-seven people attended and enjoyed a game of baseball afterwards. The outing was under the direction of Brother George Pitts.

Manchester

Twenty Sunday School children of the Oldham Branch were entertained on Saturday, August 22nd. First, they were provided with a luncheon in the Branch Chapel, after which they were taken to a cinema show. Upon their return they had tea in the Chapel and were entertained with games and dancing for a further period. In charge of the affair were Sisters Mable Fitton, Emma Wynn and Janie Bower.

A "Bring a Friend" Social was the medium used to commence M.I.A. activities in the Oldham Branch. It was carried out under the direction of the District M.I.A. Supervisor, Sister Emma Wynn. The programme was conducted by the recently appointed President of the Branch M.I.A., Sister Rose Mellor, and included a Beetle Drive and a Gramophone recital by Sister C. Bailey. After a hot supper, thirty people, including three Lady Missionaries, enjoyed games and dancing.

Oldham Branch continued their activities on Sunday, September 20th, with a Harvest Festival Service. The meeting was conducted by Branch President Edward Kershaw. Talks on "The Seed of the Gospel" and "The Wheat and the Tares" were ably presented by Sister Emma Wynn and Brother E. Kershaw, and appropriate Harvest music was rendered. The display of fruit and vegetables was one of the finest that has ever been known in the Branch and it is interesting to note that a few home grown articles were taken from the large garden at the rear of the Chapel, where winter vegetables have already been planted by various members of the Sunday School. Forty people were present at the evening service. Much of the produce was charitably disposed of to the needy of the Branch, the surplus being sold and the proceeds donated to the Relief Society Fund.

Newcastle

Thirty-two children and adults attended the Opening Primary Social held in West Hartlepool Chapel on September 15th, 1942, under the direction of Sister Eveline Short. Twenty-seven children were introduced to the Primary ideals for the coming season. Brothers Edwin Astin and Stanley Short conducted the games. Refreshments were served in the form of fruit.

On August 30th, 1942, at Sunderland, the Newcastle District Convention was held. Eleven officers attended the first session, which was open for discussion between District and Branch Supervisors and Presidents. Second session convened at 2.0 p.m. for Testimonies; 15 out of a total of 24 were able to bear testimonies. A Memorial Service in honour of Pilot Officer Hugh C. Brown was held at 3.15 p.m. During this service, which Elder Short conducted, Sisters Oates and Quayle rendered a duet. Elder Short read an article written by Sister Oates and also recited the poem "A Father's Salute to his Son." District President Oates addressed the service with words of tribute and comfort. Forty people attended this service, after which Elder Stephenson of His Majesty's Forces placed a wreath upon the local War Memorial in the presence of the local Priesthood. The final session of this Conference was held at 6.0 p.m. under the direction of Elder Short. Speakers during this service were Sisters Lillian and Myrtle Foster, about to depart for the Mission Field, and Lady Missionaries Sisters Emily Astin and E. Paterson. President Oates and Elder Short addressed the gathering on "Free Agency—Obedience and the Coming of the Last Days," and "Live Close to the Gospel," respectively. "Send Out Thy Light" was rendered by the District Chorus in the presence of 39 people. Brother George Fudge was ordained an Elder by President Oates at the close of the service.

Norwich

Lowestoft Branch Sunday School held their annual outing Thursday, July 30th. A party of 50 gathered at Nicholas Everett's Park, where games and races were held. National Savings Stamps in commencing

booklets were given as prizes to the children and tea was provided for all. Several friends were in attendance.

Three candidates were baptized into the Church in the Norwich Chapel on Sunday, September 20th, by Brother Henry Daniels. They were afterwards confirmed as follows:—Stanley Gorden Neeve by Brother A. Woodhouse; Raymond Alfred Walter Pitcher by Brother A. Cole; and Alice May Daniels by Brother William Drew. District President Frank Coleby presided, and talks were given on baptism and the Holy Ghost and the responsibilities of entering the waters of baptism, by members of the District Presidency. Twenty-nine people attended.

Nottingham

Thirty-four people attended a Harvest Festival Service held in the Hucknall Branch on the 20th September. During the service, District President George Gent, Branch President Samuel Pears, and Elder Robert Hammond addressed the meeting. Brothers Roy Buckley and John T. Wright read poems entitled "A Religious Alphabet" and "A Child's Faith." The sale of fruit and vegetables raised £6:10:0 on the following Monday. This goes to the Branch Auxiliaries. Thirty-six people attended the sale.

A Farewell Social was given in honour of Sister Nancy Wild, a departing Missionary in Eastwood Branch on Saturday, September 19th. Games were played under the direction of Sister Eva Williams. Refreshments were provided by the Relief Society Sisters. A Bible was presented to the departing Missionary by Sister Hilda Potts on behalf of the members of the Branch.

Sister Nancy Wild was released from the office of Superintendent of the Eastwood Branch Sunday School on Sunday, September 20th. Sister Margaret Wild was sustained as Superintendent, with Sister Kathleen Anthony and Brother Kenneth Wright as Counsellors, and Sister Eva Williams as Secretary.

The play, "Life's Meaning," which was presented at the Nottingham District Conference, was repeated at a Branch Genealogical Conference held in Leicester on Sunday, 13th September, 1942. Members of the

Leicester and Loughborough Branch Sunday Schools again took part in the performance, which was beautiful and inspiring. District President George E. Gent and Elder George W. Winfield were speakers. The children were trained under the di-

rection of Sister Eveline Gent, and 57 attended the service.

Leicester Branch Sunday School outing took place at "Braunstone Park," where 26 adults and children had a very pleasant time.



DEATHS.

TOMLINSON — Sister Tryphena Harriet Racy Tomlinson, of record in the Norwich Branch, died on March 24th, 1942, at the age of 80, and was buried at Emneth, nr. Wisbech, where she has resided with her husband for a number of years.

WHITE — On Wednesday, 12th August, whilst on holiday in Inverness, Sister Mary Ann Grant White, for 31 years a member of the Glasgow Branch, passed away very suddenly. She was buried in the Tamnahourich Cemetery on Saturday, 15th August.

A memorial service was held in the Glasgow Branch on Sunday, 20th August. Elder Robert McQueen conducted. Speakers were Elder Albert H. Willmott, travelling Mis-

sionary, and Sister Hilda Woodford of the Genealogical Board. Elders Reginald Brown and Alvin L. Gittins, also on holiday in Scotland, sang a duet, "The Lord is my Shepherd." President A. B. McGowan of the Scottish District paid tribute to the late Sister White.

SCHOFIELD — Elizabeth Jane Schofield died at the age of 64 on the 17th September, 1942. The funeral service was held under the direction of President Herbert Walker of Leeds, who also dedicated the grave, on Monday, 27th September, 1942. Sister Schofield was baptized 46 years ago in the "Withen River," Lincoln and has been a faithful member.



PERSONALS.

JOHNSON—Elder Alvin I. Holton blessed and named the infant daughter of Sister and Mr. James Johnson of Doncaster Branch on August 23rd, 1942.

FARMER - MAGUIRE — District

President Norman Dunn performed the ceremony of marriage of Sister Gwendoline C. Farmer to Mr. Eddie Maguire at Handsworth Chapel, Birmingham, recently. A reception was held in the home of the bride's parents.



BIBLE QUOTATIONS IN THE BOOK OF MORMON

(Continued from page 650)

occur in the Lord's Sermon on the Mount, if unaided by divine inspiration.

The translator of this golden treasure-house of literature met a martyr's doom when but a young man. He could have avoided years of persecution and have escaped the assassins' bullets if he had but said there were no gold plates, no angels, no Urim and Thummim, no revelation. But he was as true to his divine mission as other martyrs have been, and when he sealed his testimony with a crimson seal he left as one of the greatest monuments to his divine inspiration this marvellous book, which is not unworthy of the title "The Gold Bible."

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

- Aberdeen:**
Room 26,
17, St. Nicholas Street.
- Accrington:**
L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
L. D. S. Hall,
40, Hallcraig Street.
- Aldershot:**
19, Edward Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
L. D. S. Hall,
Well Lane.
- Belfast:**
122, North Street.
- Blackburn:**
Heaton Chambers,
4 Heaton Street.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
off City Road.
- Brighton:**
71, Grand Parade
(first door).
- Bristol:**
L. D. S. Hall,
Zion Road,
off Clarence Road.
- Burnley:**
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Bury:**
L. D. S. Chapel,
15, Broad Street.
- Clayton:**
L. D. S. Hall,
Gordon Street.
- Derby:**
Unity Hall.
- Doncaster:**
L. D. S. Hall,
Trafford Street.
- Dublin:**
L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
L. D. S. Hall,
4b, Silver Street.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
Masonic Hall,
South Side,
30, Abbotsford Pl., C.5.
- Gravesend:**
1, Peacock Street.
- Grimsby:**
Thrift Hall,
Pasture Street.
- Guisborough:**
L. D. S. Hall,
back of 13, Church St.
- Halifax:**
38, Clare Road,
off Horton Street.
- Handsworth:**
L. D. S. Chapel,
Corner of Booth St.
and Sycamore Rd.
- Hanham:**
Co-Operative Hall,
High Street,
Kingswood,
nr. Bristol.
- Hanley:**
First Floor,
14, Percy Street.
- Hucknall:**
Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
29, Beeley Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Kingstanding:**
(Home Sunday Sch.)
1, Orpington Rd.,
- Leeds:**
L. D. S. Hall,
5, King Charles St.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane,
S.W.12.
61, Gareth Grove,
Bromley, Kent.
58, Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
89a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road,
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
21, Bottomly Street,
off Linthorpe Road.
- Nelson:**
L. D. S. Hall,
10, Hibson Road.
- Northampton:**
L. D. S. Chapel,
89, St. Michael's Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall,
Newdegate Street.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
Enquire at:—
Pres. Thos. Harris,
19, Cranborne Avenue
Lipson, Plymouth.
- Pontllanfraith:**
Enquire:
81, Brynteg Street.
- Preston, Lancs.:**
L. D. S. Hall,
44, Avenham Street,
off Fishergate.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff Street
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
L. D. S. Hall,
100, Main Street.
- South Shields:**
L. D. S. Hall,
36, Fowler Street.
- Sparkbrook:**
Council Schools,
(nr. Ladypool Rd.),
Stratford Rd.
- Staffordshire:**
Washington Bldgs.,
Corner of Queen St.
and Berry St.,
- St. Albans:**
49, Spencer Street
- Stroud:**
Harley Wood,
Nailsworth.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
15, Osborn Road.
- Wigan:**
6, Standishgate.

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